

THRU THE BIBLE EXPOSITION

Mark: Jesus, The Perfect Servant Of God

Part III: The Perfect Sacrifice Of Jesus, The Perfect Servant Of God, Mark 11:1-15:47

T. Respecting Christ's Great Confession Of His Identity Under Life-Threatening Duress (Mark 14:53-65)

I. Introduction

- A. Mark's Gospel was written by a man who was rebounding from having abandoned Paul and Barnabas on their first missionary journey (Acts 13:13) due to some difficulty.
- B. Christ's great confession of His identity under the duress of the threat of execution before the Sanhedrin stands in sharp contrast to Mark's failure under difficulty, and even to Peter's failure under difficulty at the time of Christ's duress, and we view that event for our insight and edification:

II. Respecting Christ's Great Confession Of His Identity Under Life-Threatening Duress, Mark 14:53-65.

- A. After His arrest, Jesus was led to the high priest's residence to be tried by the chief priests, the elders and the scribes, the Sanhedrin which was the religious ruling body in Israel, Mark 14:53-54; B. K. C., N. T., p. 182.
- B. This trial was for a capital offense, meaning it was a severe test of Jesus' Person and His claims.
- C. Mark's Gospel sets a contrast between Peter and Jesus in Mark 14:54-65, one Mark well understood as he like Peter initially withdrew from difficulty where Jesus in contrast faced it fully for God's glory (as follows):
 - 1. Peter followed Jesus from a self-protective distance, ending up warming himself by a fire in the court of the high priest's home, hiding from conflict by trying to blend in with the servants there, Mark 14:54.
 - 2. In contrast to Peter, Jesus faced the Sanhedrin that sought to put Him to death (Mark 14:55), and He boldly did so to produce a sure, striking and marvelous testimony of His identity for our benefit, Mark 14:56-65:
 - a. The Sanhedrin needed two witnesses to testify independently of one another regarding a capital offense case before it could legally condemn the accused to die, Ibid., p. 182-183.
 - b. However, this body had difficulty finding two witnesses who had the same credible story, Mark 14:56.
 - c. Finally, two witnesses testified that Jesus said He would destroy the Jewish temple made with hands and build another one made without hands in three days, Mark 14:57-58. It was a capital offense in the ancient world to destroy a place of worship (Ibid., p. 183 in citing Josephus, "The Antiquities of the Jews," 10. 6. 2), but this serious charge of a capital crime still remained invalid because the witnesses disagreed on unspecified details, Mark 14:59. [Actually, the true account in John 2:19-21 shows Jesus claimed that if His enemies destroyed the temple of His physical body, He would raise it up in three days, not a capital offense as He did not even talk about destroying the Herodian temple in Jerusalem!]
 - d. Nevertheless, the high priest then thought that with such a serious charge being made, he finally had Jesus in a vulnerable position, so he asked Jesus if He had no answer to give to his accusers, Mark 14:60.
 - e. Jesus was not interested in defending Himself, so he answered nothing until the high priest began to question Him as to whether He was the Messiah, the Son of the "Blessed," a Jewish reference to God, Ibid., B. K. C., N. T., p. 183 in citing the "Mishnah," at "Berachoth" 7.3; Mark 14:61a,b.
 - f. Since this subject was central to His mission, Jesus answered the high priest in the boldest, clearest way possible, sealing His fate but clearly testifying as to His identity as Messiah and Son of God when He said, "*ego eimi*," "I am," Mark 14:62a; U. B. S. Grk. N. T., 1966, p. 188. Jesus added that the Sanhedrin [in the end time final resurrection] would see the Son of Man sitting on the right hand of "Power," a reference to God, and coming in the clouds of heaven, references to Psalm 110:1 and Daniel 7:13-14 that extol the Messiah as God and ruling God's eternal kingdom of the world, Mark 14:62b; Ibid., B. K. C., N. T.
 - g. Believing that Jesus was just a man and not God Incarnate, these words sounded blasphemous to the high priest, so he tore his clothes as required of him in such a situation, Mark 14:63; Ibid.
 - h. The high priest then told the other members of the Sanhedrin that they had heard Jesus blaspheme, and they all judged Jesus to be guilty of death, and accordingly began to mistreat Him, Mark 16:64-65.

Lesson: *In contrast to a cowering Peter, Jesus boldly faced His life-threatening trial opponents and testified of His identity as the Messiah and Son of God, consciously sealing His fate to die, but thereby also leaving us the clearest possible testimony that He without doubt claimed to be the Messiah and the God Incarnate Son of God!*

Application: *If we face a difficult assignment from the Lord, may we not cower from it as did Peter and Mark at the first, but like Jesus prayerfully (Gethsemanee) FACE it and leave a sure testimony to the truth to edify others.*